



# A SER

mon made : by the  
famous Doctoꝝ  
Erasmus of  
Rotero=  
dame.



A sermon made  
In the seconde chapytre of the  
Gospell of saynt Iohan.

**A** Maryage was made in Cana a  
citty of Galilee, & Jesus mother  
was there / And Jesus and his dysples  
were called vnto the maryage / & when  
they wyne fayled, Jesus mother sayde  
to hym. they haue no wyne / Jesus sayd  
vnto her, woman what haue I to doo  
with the? myn houre is not yet come. his  
mother sayd vnto the mynysters. What  
soeuer he saythe vnto you do it. There  
were stodynge syxe water pottes of wyne  
after the maner of the purificacion of  
the Jewes: Jesus sayd vnto them fylle  
the water pottes with water, & they fylled  
them vp to the hardc brym / & he sayd  
vnto them poure out nowe & bere vnto  
the ruler of the feaste / and they bare it.  
When the ruler of the feaste had tasted the  
water that was turned into wyne, ney-  
ther knewe whens it was (but the my-  
nysters whiche drewe the water knewe)  
he called vnto the brydegrome, and sayd  
vnto

BRITISH



MUSEUM

Unto hym / all men at the begynnynge  
 vsen to sette forth the good wyne, and  
 when men haue drōken theyr fylle / then  
 that, whiche is the worse, but thou haste  
 kepte backe the good wyne hytherto.



Can scarcely with my  
 tonge expresse, moste de  
 rely beloued brethzen, &  
 systren in Chryste, how  
 greatly it reioyseth me,  
 and replenyssheth: & ful  
 fylleth my mynde, all full of ioye, and  
 gladnes: that I do se so great a multy  
 tude, of you to be assemble here, and to  
 haue come together: & that with so great  
 alacryte, cherefulnes, and good wyll / to  
 the solempne cōmemoracyon of our blys  
 sed lady, bothe Vyrgyn & mother. This  
 affeccion of you towarde the mother: is  
 deuocyon, & loue towarde the sone / it is  
 a maner, and custome / left to vs of our  
 olde auncestours & forefathers: vpon  
 the feastefull dayes, to make some royal  
 and costely feaste, or dyner. Wolde god



A sermon made

that I, Whiche am a father & herdesman  
hauynge charge of soules myght bryng  
forth out of the moſte ryche & plentuous  
larder, or ſtorehouſe of holy ſcripture, to  
you, Whiche are my ſones and my ſhepe  
in oure lord, ſome meate / Whiche neuer  
wyl perſſhe / but fatteth and maketh  
ſtrong the myndes of men into eternal  
lyfe / and alſo that I myght bryng forth  
the wyne of the ſpyryte / Whiche by a ſo-  
ber dronkenneſſe maye ſo chere and glad  
your hertes: that euen in the very myd-  
des of the trybulacyons & cupes of this  
worlde, you may alwayes ſynge, gyue  
laudes, and thank; Vnto the lord with  
ſpyrytuall hymnes. Whiche albeit that  
he is glorious in all his ſayntes: yet in  
his moſte blyſſed mother, he hathe ſpeci-  
ally, or ſyngulerly aboue all other ſayn-  
tes declared and (as it were) powred out  
the ryches of his glorye. Let vs therfore  
all togyther with oure comune prayers  
call for that holy ſpyryte, Whiche ſyng-  
tynge vpon the moſte blyſſed Virgyne  
Marie, dyd conſecrate & make holy her  
younge



yonge and tender Virgynes breste or bo-  
 som, a temple and tabernacle to the de-  
 iuine Trinite / & Whiche made her Un-  
 touchyd Wombe the Workehouse of that  
 wonderful Byrthe, Whiche brought forth  
 to vs Jesu chryste the Sauoure of the  
 whole worlde desired and looked for of  
 all ages. fyrste of al this is not vnkno-  
 wen to you good Chysten people, that  
 the honourynge and worshyping of the  
 moste holy and blyssed Virgyne Marye  
 consystyth and restyth pryncypallye or  
 cheselye in .iiii. thynges / that is to wyt,  
 in laudes or prayses / in honoures / in cal-  
 linge vpon her / and in Imytacyon or  
 folowynge of her lyfe / of the Whiche .iiii.  
 the laste, that is to wyt the Imytacyon  
 of her lyfe, is so the moste chiefe and pryn-  
 cypall: that without it all the other .iiii.  
 are vnfuytefull or vnpofytable, and  
 this one also contayneth al the other .iiii.  
 within it selfe / for that man hath suffy-  
 cyently praysed Marye / hath suffycient-  
 ly honoured the blyssed Virgyne Marie /  
 and also hath suffyciently called vpon  
 Marie

A sermon made

Marie: Who soeuer he be, whiche to the  
Uttermoste of his power doth folowe &  
sobrienes/dothe folowe & chastytie/doth  
folowe the humblenes and lowlynnes of  
Marie/but they whiche throwe folysshe  
iudgement/and cleue out of order, cease  
not contynualle to synge, and to hepe  
laudes, and prayses to Marie/they also  
whiche with waxe candellys / whiche  
with gyftes, or oblacions/whiche with  
churches, or chapelles do honoure her / &  
they whiche with longe ambycious pray  
ers callyth vpon her desyringe her helpe  
and do not so moche as one thynke of fo  
lowynge her lyfe whome they do prayse  
they stande in iopardye, lest the mother  
do saye vnto them that, whiche the fa  
ther sayth by the mouth of his prophete  
Esaye, to the poeple of the Jewes that  
worshypped hym. This people honou  
reth me with theyr lippes / but theyr he  
rtes be farre awayne from me. Agayne &  
also whiche sayth to the same people in  
the gospell. Not all they that sayen to  
me mayster, mayster shall enter into the  
kyngde

kynge dome of heuen / but he that fulfill-  
 leth my fathers wyl whiche is in heuen.  
 Let this therfore moste dearely belouyd  
 brethien, and systers be our pryncypall  
 studie and care, to folowe, as moche as  
 we maye, the Vertues of the blyssed Vir-  
 gyn Marie in our maners, and cōuersa-  
 cyon of lyuynge lest she also may saye  
 to vs / this people honour me or worship-  
 pe me with songes / with pypes / reco-  
 dars / and other instrumentes of musyc /  
 ke / with waue candels, and garlandes:  
 but theyr herte is all sette on suche thyn-  
 ges / which I haue alwayes hated with  
 my sone Jesu: that is to wyt / on ryches  
 on pleasures / on synfull / and vngra-  
 cyous playes / vnsylthy tales / and vn-  
 clesnye cōmunycacyōs / & on pryde / they  
 geue to me & pryncypal seate or place in  
 the churches, and in alters, but within  
 theyr owne brestes or myndes they wyl  
 geaunte me no seate or place at all / they  
 synge and crye to me Regina celi / domi-  
 na angelorum / Vita / dulcedo / et spes no-  
 stra / that is to saye, they call me queene  
 of heuen



A sermon made  
of heuen / ladye of aungels / they call me  
theyr lyfe and swetnes / theyr hope & cō-  
forte / I am saluted euery where / With  
moſte honourable tytles or names / but  
not euery one that ſaythe to me lady ſay  
dy, ſhall entre into the kyngdom of my  
ſone / but they onely whiche folowynge  
the exauple of my ſone, do obey the cō-  
maundementes of god / and whiche en-  
deuourynge them ſelues to expreſſe and  
counterſayte the exauple gyuen of me  
do labour to obtayne the fauour of my  
ſone by folowynge of his mother / in  
whom what ſo euer thyng is worthy to  
be folowed: it is ꝑ gyfte of the ſone. Let  
vs not therfore ſuppoſe or bylene, that  
the moſte holy Vyrgyn hath deſypte or is  
pleaſed with ſuch faſtes wherewith ſome  
men vpon certayne dayes do honoure &  
worſhype her faſtynge onely for this en-  
tent, that the next daye folowynge, they  
may the more largely be made dronken:  
or that ſhe hath deſypte or pleaſur in thoſe  
ſonges, whiche certayne perſons do ſyn-  
ge vnto her / whiche are moſte corrupte  
with

By Erasmus.

With fleshely luste and ryote/or that she  
hath deelyte in theyr gyftes and offeryn-  
ges, which are on all sydes despyled with  
fornycacions & adulteries. Not for that  
the moste mercyfull Virgyn doth hate  
or tounne awaye her face from synners/  
but who soeuer are asshamed and do re-  
pent them of theyr fylthynes or synnes,  
at now no longer synners/ what soeuer  
thyng is dyspleasaunt or myslykynge  
to the sone: can not be pleasaunt or well  
lykynge to the mother. I know that in  
some places the chapell of our Ladye is  
sette forth (as it were to shewe) ful of syl-  
kes/syluer/golde/and precyous stones/  
so that they whiche there do worshyp the  
Virgyn, maye seme to worshyp mam-  
mon or ryches/how moche more accepta-  
ble and pleasaunt shuld it be to the blyss-  
fed Virgyn Marye, If suche ryches we-  
re bestowed and dealt forthe in almesse  
to the releuyng and socoryng of Chry-  
stes membres/ in whom the mother also  
with her sone after a maner is eyther  
depyd and afflycted, or els comforted  
resyued

A sermon made  
relyued, and refresshyd: yf it lyke or  
pleas you so well to haue an ymage of  
the blyssed Virgynne/let it be made after  
suche maner, after whiche she her selfe  
pleased almyghtye god / and let her be  
portred suche maner one, as shall be a  
goodlye thyng for vs to folowe / that  
is to saye, lette there appere chastyte/  
mekenes / and sobryete / in the counte-  
naunce or face / in all the state, or behaui-  
oure of the bodye / and also euen in the  
very Vesture or garments, and appa-  
rell of her. ¶ Now I wyll in fewe wor-  
des open / and declare vnto you what  
thyng it is conuenient, and mete to  
folowe moste pryncypallye, in the Vir-  
gyn Marie. But fyrste I wyl admonyshe  
you in the waye of charytye of this  
one thyng / that there can not be a more  
perfecte, or a more sure rule, or forme, &  
example of holynesse, and Vertues lyfe  
taken of any then of y son: howbeit this  
is vndoubted / that there is nothyng in y  
mother: whiche swatneth, or is dysagre-  
yng from the doctryne of the son. And  
here



Here be noðe of attente myndes, Geuynge  
 and yence, & good hede al your yonge  
 bothe boyes / and wenchcs / wyues / and  
 wydowes / maryed men / olde men / and  
 olde women / there is none of you / But  
 you shall haue somwhat that ye maye  
 folowe in the blyssed Vyrgyne: the prync  
 cypall poyntes and as it were markes /  
 wherupon we ought to haue our eyes  
 stedfastlye sette / and wherof we wyll  
 now speke. ¶ Are these, her Vyrgynall,  
 her maydenly behauour and symplenes  
 ioyned / With moste hygge prudence / her  
 moste hygge felycytie ioyned With most  
 perfecte humylyte / her moste hygge cha  
 styte in wedlocke / the sedulycytie, and dy  
 ligence of her in doyng the offyce, and  
 dutie of a mother: the passynge great for  
 tytude, and strengthe of her mynde in  
 frayle, and brettell womankynde. How  
 greatly her mynde / and loue was sette  
 on Virgynyte / puryte / and clenness / it  
 is euident euen hereof / seynge that she  
 was so troubled / and dysmayde at the  
 comynge in of þe aungell to her / as Luke

cc

cc

cc

cc

cc

cc

cc

cc

cc

Luc. i.

A sermon made

tellyth in his gospell. No doubte of it  
she vnderstode / and knewe full well /  
howe great a treasure chastytie, or clen-  
nes is / but she perceyued also agayne /  
howe great hardenes / and dyfficultie  
it is to kepe the sayde treasure / for whi-  
che so many men / with so many tray-  
nes / and wyfes doo lye in wayte / and  
whiche many one haue loste afore they  
knewe howe good a thynge / and howe  
great a treasoure they had of it in theyr  
possessyon. Nowe howe farre are these  
vyrgyns a waye from the example of  
blyssed vyrgyn Marye / whiche wyllfully  
and of theyr owne mynde do rone forth  
to play, & to haue comunycacyon / with  
yonge men farre vnylike to the aungell  
And whiche vyrgyns also with beekes  
and sygnes with boudes and mety con-  
ceytes / with flatterynge wordes and be-  
hauoure / with gests / and lettres of loue  
do prouoke also a thynge / wherby they  
may lease theyr vyrgynytie or maydens  
hede. The blyssed vyrgyne Marye had  
an husbonde with whome she lyled in  
one

one house: & yet & not withstanding she  
was troubled & dysmayde at the comyn-  
ge in of the aungell in a straunge & vn-  
knowne shape, that she had neuer sen be-  
fore / and she feared al thyngs euen those  
also wherin is no leoparde at al. That  
she had ben maryed vnto an husbonde  
she dyd it bycause of the custome vsed a-  
monge the people of the Jewes / and al-  
so to obaye the auctorytie and commaun-  
dement of her parentes / and yet for all  
that on Virgynytye was all her desy-  
re. This she declaryth playnlye her selfe  
whan she saythe I knowe no man / for  
here the verbe of the present temps syg-  
nifyeth & purpose of her mynde. Many  
women are kept from vncleines through  
the great feare that they haue of infamy  
& losse of theyr good name / But the blys-  
sed Virgyne Marye whyles for the loue  
of chastyte and cleines, she regardeth not  
the infamy of sterilytye and of beyng  
called a barayne woman / whiche was  
accompted a great rebuke amonge & Je-  
wes / she deserued both. ii. of them / that is  
to wyte



A sermon made  
to wyte, that she remaynyng styll a Vir-  
gynne, shuld brynge forth a chylde / beyng  
ge Veray god & Veray man / howe may  
they for shame save them selues to be the  
worshyppers of this Virgynne / Whiche  
euen in that tyme: in which they professe  
Virgynytie, do vse Vngracyous Wan-  
tonnes, or els Whiche beyng nowe olde  
women / and paste chylde beyngge / yet  
neuerthelesse haue defectacyon / & bur-  
nyngge luste to pleasure of y<sup>e</sup> fleshe now  
beyngge oute of season for them? Nowe  
this that is shamefull, and Vnsemely in  
a woman is moche more shamefull in y<sup>e</sup>  
kynde of men. Those that desyre to be  
taken for Virgynes after the example  
of the blyssed Virgyn Marie: let them be  
hole / and in euery poynte Virgynes / for  
certeyne maydes haue theyr bodyes vn-  
touchyd / or vndefyled / but the tye-  
ngge or apparellingge of them selues (not  
without medycynes payntyngge I war-  
rant you) to set forth them selfe / and to  
cause them to appere beautyfull is vn-  
chaste / & Vncleane / they vse Wanton fol-  
kes /

cytie of the moſte blyſſed Virgynne / this  
 was an euident argumēt and token ſe-  
 ynge that though ſhe loved ſyngulerly  
 perpetuall Virgynytie, yet of a ſymple  
 mynde / ſhe beyng a yonge mayden ly-  
 ued in one houſe with her yonge ſpouſe  
 or huſbande. Nowe harken ſomewhat of  
 the wyſdom of this yonge Virgynne / for  
 ſoſſhe Virgynes the ſpouſe refuseth / &  
 knoweth them not / as it is redde in the  
 goſpell. After þ the aungell had ſaluted Mat.  
 her / ſhe doth not forthwith ſalute hym 25.  
 agayn / neyther ſhe lepyth out by an by:  
 but quyetly abydyng ſhe coſyderyth &  
 thynketh in her mynde, what maner ſa- Luc. 1.  
 lutacyō þ myght be / And agayn when  
 the aungel had promyſed to her / that ſhe  
 ſhuld bryng forth ſo noble a chylde ney-  
 ther ſhe myſtruſteth his promyſe / neyther  
 ſhe is proude or ouer merue & glad ther-  
 fore / but demurely and discretely ſhe de-  
 maundeth of the aungel / after what ma-  
 ner / or by what meanes that thyng ſhal  
 be come to paſſe which he had promyſed  
 vnto her ſhe not loſyng the treaſure of  
her  
b.i.

A sermon made

her Virgynytie, wherupon was all her herte and desyre set / she had seen the course of the shepherdes / she had seen the Veneracyon & worshyp, whiche the thre noble wyse men that came out from far countrees had done to her sone / she had harde also the prophecyes of Anna: and Symeon, & yet for al þe she blabeth forth none of all these thynges (as the moste parte of women wold) but holdyng her tongue, she gatheryd all these thyngs to gyther, and kepeth theym in her herte or mynde / it is the moste sure token þe may be of wysdom, euen in men also / þe they can kepe secreete to theym selues so great felycyte / wherof came this so great wysdom in a yonge Virgyn, in a tendre damosell, hauynge none experyence, & vnbroken in the worlde? That wysdom is an ouerlate & a wretched wysdom: whiche is gotten or cometh to man by longe experyence of hurttes or euylles / the holy ghost dothe templysse and fulfyll euen the mynde of yonge wenches, & of yonge boyes also with sage prudence or wysdom /



Bom/lette euery man purge or cleanse his  
 owne mynde from Vices: that y<sup>e</sup> ghoſte  
 the gyner of wyſdom maye vouchsafe  
 to entre into it. Nowe as for the felycyte  
 of the blyſſed Virgynne Marie, what nee-  
 de we to ſpeke of it? who was euermore  
 worſhyppfully ſaluted and greted of an  
 Aungell: to whom was euermore great  
 or royall promyſes brought? he that is y<sup>e</sup>  
 maker of heuen and erth ſendeth an em-  
 baſſage vnto the Virgynne / Gabryell  
 doth the meſſage / and is maker of y<sup>e</sup> ma-  
 ryage, a chylde is promyſed vnto her ſu-  
 che one as was neuer afore nor ſynce p-  
 myſed to any / he ſhall be (ſayd the aun-  
 gell) great and ſhall be called the ſone of  
 the hygheſt, and the lord god ſhall gyue  
 to hym the ſeate of his father Dauid &  
 he ſhall reygne ouer the houſe of Iacob  
 for euermore, and of his kyngdom ſhall  
 be none ende. What more hygh promyſes  
 maye be made then theſe? Nowe after  
 that the aungell had brought her in ſuch  
 ſyſene of the ſayd promyſes, trowe you  
 that this ſo great felycyte dyd any thyn-

Luc. i.

A sermon made

ge mynyshe the humylyte or lowdynes  
of this yonge Virgyne? Forsothe it mynys  
shed it nothyng at all / But rather en  
creased it. Beholde (sayd she) the hande  
mayde of the lorde of this so great a bus  
synes, she chalenged or toke vnto her sel  
fe no parte of the gloire or prayse, onely  
she professeth and knowlegeth her self to  
be an hande mayde obeyent and redy,  
or well wyllynge to all thynges / What  
soeuer it shuld please the lorde to do with  
her. Nowe when she was great with the  
heuely chylde / she disdayneth not for cau  
se of good maner & curtesy to visyte her  
cosyn beyng an olde woman & great w  
chylde / her cosyn Elyzabeth sayd to her  
howe chaunseth this to me & the mother  
of my lord doth thus come to me / yet for  
all that she beyng alwayes lyke her self  
and contynuyng styll one maner wo  
man answered and sayd agayne / for he  
hathe looked vpon the lowe estate of his  
hande mayde / she graunteth and speketh  
of her happynes / but she boasteth nothyng  
of her dignyte, neyther she sayth / all ge  
neracy

neracions shal call me happy & blyssed,  
 bycause I haue deserued it: but bycause  
 he hath done great thynges to me, whi-  
 che is of myghte and power to do what  
 soeuer he pleas / and she sayth not, & holy  
 or glorious is my name: but she sayd, &  
 blyssed is his name / And albeitt she kne-  
 we well ynough that she had suche a no-  
 ble chylde in her wombe: yet for all that  
 she disdayneth not, ne dispyseth her hus-  
 bande / what soeuer seruyce any obey-  
 ent wyfe doth to her husbāde that same /  
 moche more habundantly dyd she to Jo-  
 seph / she gothe with hym to the tape or  
 cessynge / whiche Cesar had comaunded  
 with hym she bare the chylde to his Cir-  
 cuncision / with hym she synysshed all &  
 cerymonyes of the Purificacion / she fo-  
 loweth hym into Egypt: for when they  
 shuld haue admonyciō to fle into Egypt  
 & aūgell appered then not to Marie, but  
 to Joseph, that the auctoryte shuld be or  
 rest in & mā. In theyr retournyng agayn  
 from Egypt, she cleaueth to hym & neuer  
 departeth from hym, neyther disdayneth  
 6.3. she to



## A sermon made

she to be comenly called & wyfe of a car-  
 penter / neyther she is a shamed of that  
 sone & poore or Dyle brethren & sisters,  
 or kynnessfolke / neyther she taketh it  
 greuously that her sone was accompted  
 to be the sone of Joseph / Whome she her  
 selfe also called the father of Jesu / ther  
 unto was neuer wyfe in this worlde / &  
 hath more reuerently obeyed her husban-  
 de / then dyd the mother of god / harken  
 now ye women that do worshyppe the  
 moste blyssed Virgyn Marie. What shall  
 hete those new wedded wyues say: whi-  
 che beyng proude of their beaute & youth  
 dyspryseth & setteth at nought theyr hus-  
 bandes. What shall these matrones or da-  
 mes say whiche often tymes amonge ca-  
 steth in theyr husbandes teth the dowry  
 & rychesse whiche they brought to hym.  
 Yea and also other whyles dyueth them  
 out of the house: as yf they were ladyes  
 or mastresses / & not wyues / What shall  
 they say? Whiche ouer turneth or destroy-  
 eth the hole house w<sup>th</sup> chydynge & brad-  
 lynge. The most blyssed Virgyn Marie  
With

With moſte reuerence, & dreade pleaſeth,  
 and obeyeth her huſbande Joſeph, ſhe ne  
 uer gyueth to hym ſrowarde anſwers/  
 neyther taketh ſhe vpon her at any tyme  
 to rebble or maſter hym: or to haue her  
 mynde fulfylled afore his / & are you af  
 ſhamed to obey & folowe your huſbādes  
 myndes: without whom ye at barayn &  
 without honour: and to whom alſo the  
 auctoryte and cōmaundement of god &  
 of the apoſtle Paule hath made you ſub  
 iect: And it is no doubt but loke howe  
 great reuerence ſhe vſed toward her huſ  
 bande / as great ſedulyte and dyllygence  
 ſhe vſed in the keepyng & bryngyng vp  
 of her ſone / ſhe leadeſh hym euery yere  
 ones to ꝑ temple in Hieruſalem to ſhewe  
 that chyl dren ſhulde learne in theyr ten  
 dre age to loue and worſhypp god / when  
 ſhe had loſte hym with howe great care  
 and dyllygence dothe ſhe ſeke hym? And  
 ſhe neuer reſteth vntyll ſhe dothe fynde  
 hym / what was ꝑ blyſſed Virgyn Ma  
 rie affrayde of any myſfortune ꝑ might  
 come to her ſone: had ſhe ſeen any token  
 of lyygh

A sermon made  
of lychtynes or wyldnes in her sone / no  
verely none attall / but she taught you,  
& be mothers hauynge chyl dren / & gaue  
to you a lesson that you can neuer be dy  
lygent ynough: & take so good hede as  
oughte to be taken vnto your chyl dren  
in theyr tendre age / youth is frayle and  
redy to folowe & to be ledde into all ma  
ner vyce. They do worshyp Marie vn  
deuoutly who soeuer be neekyget aboute  
the bryngynge vp of theyr chyl dren / as  
who shuld say, it were ynough onely to  
haue conceyued them & borne theym / ye  
moreouer certeyn women there be / whi  
che by wycked and vnlawfull craftes  
and meanes, do put from theym selues  
the ykesomeenes of berynge theyr chyl  
de / & the laboures of gyuyng it sucke.  
And they offende or synne nothyng lesse  
whiche with lode & vngtracyous exa  
mple gyuyng / infecten and corrupten the  
feble yonge age / & whiche teacheth chyl  
dren vnrhyfynes & vyce / before they  
can perfectly speke. The moste blyssed  
Virgyn Marie she was very carefull &  
dylly



dyllygent aboute her sone Jesu / & doste  
thou Wylfully sette out and betray thy  
sone and doughter / Vnto all maners or  
kynde of fylthynges & synne. Doubtles  
hereof it cometh to passe / that so many  
Womē repent them that euer they were  
fuytefull & not barayne / bycause they  
brynge vp euyl & noughty & chyl dren  
Well borne / and yet to haue brought vp  
or taught theyr chylde Well: is the offyce  
more properly belongyng to the father &  
mother / then to haue begotte it / or to ha  
ue borne it / but howe is it possyble / for  
them to teache and brynge vp theyr chyl  
dren wel whiche eyther be not abydyng  
at home / or ellys whiche lyueth fylthely  
and shamfully at home / so & by the con  
uersacyon and company with theyr pa  
rentes / the chyl dren do learne fylthy co  
munycacyon & tybaldry, do letane wan  
tones / doo learne to be dronkardees / and  
to be brablers / to be dysers and carders  
to be blabbes and full of ydle and vayne  
wordes / to be backbytters and sclau  
serers / and generally do letane of them

A sermon made  
all maner vyce and synne. But here of  
freth it self vnto vs large mater/ to spe  
ke of, yf we wolde compare the most ex  
cellent Vertues of the most holy Virgyn  
vnto our maner of lyuynge/ but yet we  
shal take very moche profyte. yf we shal  
study to amende our maners whiche be  
corrupte vpon euery syde/ accordyng to  
the exāple of this blyssed Virgyn. Now  
it resteth, or remayneth to touche some  
what of þ fortitude, or ghostly strenght  
of this Virgyn: for bothe these be tokens  
of magnanimite, and stronge mynde.  
¶ Neyther to be proude, or hygh minded  
in prosperyte: neyther to be sadde, & lette  
the herte falle in aduersyte. Albeit that  
the worshypfull name of Jesu weped  
famous/ & he was so greatly spoken of  
for his so many & great myracles don:  
yet we do neuer rede that this most holy  
Virgyn chalēged euer or toke vnto her  
self any porcion or parte of þ prayse/ yea  
moreouer we scacely rede that she was  
present at any myracle: saue only when  
at the brydall he turned Water into wyne

ne/ she harde all thynges and she gather  
tyd them togyther in her herte and myn:  
de making no wordes/ but alwayes bea  
ryng the person of an hande mayde w<sup>th</sup>  
che she hath professed her selfe to be. With  
lyke constauce and stronge mynde she  
toke it: when her onely sone and dearely  
beloued was often tymes in ieopardye  
by the reason of the Phariseys lyeng in  
wayte for hym/ and in cōclusyon. when  
he was taken, & was bounde, when he  
was scourged, when he was condemp:  
ned and iudged to death, and when he  
was ledde to be crucifyed/ the other wo  
men wepte / and they were rebuked of  
our lord/ what felte she then in her mo:  
therly breast or mynde? she was not with  
out felynge or perceyuyng of all thyngs  
she sorowed and had compassyon with  
her sone/ but she subdued and kepte vnder  
her & naturall or carnall affeccion with  
the strenght of & spyryte/ she kept in her  
sobbynges/ she held backe and kept in &  
teares/ whiche wolde fayne haue braste  
out/ and when all the other disciples we



A sermon made  
re scrypt and shonke awaye from theyr  
master for feare / she only and Iohn sto  
be nere to the crosse of her sone. All those  
at contumelious pycles & to the dys  
honour of our lady / whiche representen  
or setten her forth fallng to the grounde  
& in a swoone without any felng or p  
reyuynge of her self / Well nere deed for  
sorowe / she neyther cryed out ne tare her  
heares / ne knocked her breste, ne cryed  
out callng her selfe wretched or Unfor  
tunate / she toke more consolacyon and  
conforte of the redempcyon of mankyn  
de / then she dyd heynnes or sorowe of  
death of her sone / & in this poynte also  
she sheweth her self an hande mayde: ac  
cording to her promyse, Vnto hym who  
se wyll and pleasure it was after this  
maner to restore the kynde of man / and  
she thought her self to haue ben happely  
a mother, which had brought forth & au  
ctor of helth & saupour to the worlde, she  
preferred & publyke and comen felycyte  
before her owne pryuate sorowe or grefe  
where then be nowe those women whiche  
the

che for þe losse of money / or for a smaller  
hurte or dyspleasure do brynge forth the or  
cast theyr chylde before the due tyme / for  
sorowe & care ? Where be these men whi-  
che for the death of theyr lytell doughter  
dystemperen all theyr hole houses with  
sonde and folysse lamentyngs / cōplay-  
nynges and wepynges . It is red that  
the moste blyssed Virgyn Marie dyd be-  
holde and se the moste bytter and cruell  
dethe of her sone / but we rede not any-  
where that she wept and made lamen-  
tacyon : other women wepte / and for the  
lacke or wante of theyr lord taken from  
them / whome they dyd not yet loue spi-  
ritually / they were almoste out of theyr  
wyttes and besydes them selues / Marie  
only , haunyng a strong mynde , holdeth  
her peace abydynge þe wyll and pleasur-  
e of god / peraduenture you do suppose  
or iudge it but a meane thyng and not  
so hyghly to be esteemed to become þe son-  
de setuaunt or hande mayde of the lord .  
Verely there is nothyng more diffycyle  
or harder to achue & attayne , for who  
soeuer

A sermon made

foeuer hathe ones wholly gyuen or put  
hym self to ? Wyl & pleasure of the lord,  
gyuyng the prayse only to hym / yf any  
Welth, or good chaunce hath ben betwde  
hym or seeketh for socoure or ayde from  
no where els, but onely from hym. Yf he  
be in dystresse or in aduersyte / that man  
can not but stonde styffe and vnabash  
shed for any Wyles or fearefull assautes  
that Sathan can do or inuent agaynst  
hym. But of these thynges parauentur  
re we shal at another tyme haue oportu  
nytie to speke more largelye. Nowe the  
solempnytie of this daye requyreth that  
we shulde pyke oute somwhat or take  
some parte of the gospel which hath ben  
redde to you: Vnto the gloire of the fone  
and of the mother: and to our ghostlye  
heltthe & comforte / theyr whiche are all re  
dye maryed / or els whiche at purposed  
to be maryed / & desyrous to haue a mate  
in wedlocke gladlye / and with attente  
eares here this hygh honour to haue ben  
geuen to matrymonye / and wedlocke.  
¶ That chryst with his dyspyles & mo  
ther,



ther, whan he was bydden to the bryde:  
ale or maryage feaste / refused not to go  
thither / but moreouer vouchesafed to  
put it to hono<sup>r</sup> by doyng so great a my:  
racle at it / but for this cause & lorde hym  
selfe beyng a Virgynne, & also the sone  
of a Virgyn:ones hath honoured matry  
mony / to the entente that we shulde not  
dysshonest it with our fyltynes, or vn:  
clennes / y<sup>e</sup> and euen now a dayes also,  
where soeuer the man and wyfe are ioy:  
ned togyther in chaste and faythfull ma  
trymonye with agreable myndes, and  
with equall loue and exercyse of Vertue  
there the lorde Iesus dysdayneth not to  
be present with his mother. Neyther she  
is greued to beseeche & entreate her sone  
for theym: yf any thyng be wantynge  
to theym, that whiche appertayneth to  
the more pleasauntnesse or iocundytte  
of theym that are marryed / all though  
theyr substaunce or rychesse be neuer so  
slender or small / and though that they  
haue a great many of chyl dren / for that  
wyne whiche Iesus gyueth, maketh  
dulcet

A sermon made

dulcet and swete all thynges: be they els  
 neuer so heuy / sorowfull and paynfull.  
 Moreouer this thyng also is to be mar-  
 ked, that as it is syttyng or due that the  
 chyl dren do obeye and folowe the wyll  
 of theyr mother / so lyke wyse it is conue-  
 nyent and seemely that the auctoryte of  
 the parentes do gyue place to that whi-  
 che the gospel calleth vs / for in this no-  
 thyng is to be consyderyd or regardyd /  
 but only what maketh most to y glorie  
 of god, and to y comune soule helthe of  
 the people. That his mother callynge  
 vpon hym doth saye / they haue no wy-  
 ne: it is a poynte of a certeyn louyng sol-  
 licytude or carefull dyspygēce / that she gy-  
 ueth place to y auctoryte of her sone / an-  
 sweryng here to outwarde apparaunce  
 somewhat hardelye, or sharpely in this  
 wyse. Woman what haue I to do with  
 the / it is a poynte of certeyne wyse hum-  
 blesnes and mekenes: agayne y she sayth  
 pryncely to the mynysters, what soeuer  
 thyng he shall say vnto you / do it, it is  
 a poynte of a certeyn trust & confydence  
 that

that she had in her sone. Nowe a dayes,  
certeyne fathers & mothers abusen theyr  
auctorite, that they haue ouer theyr chyl  
dren: Whyles they compell theym wher  
ther they wyll or not to entangle theym  
selfe in wedlocke or ellys in the order of  
preesthode, or to put them selfe into some  
Relyggyon / or ellys whyles they drawe  
them backe from the preachynge of the  
gospell / or whyles the father or mother  
compelleth theyr sone beyng a prynce or  
gouernoure to begyn betayle or warre,  
Whiche shall be cause of great hurte or de  
struccyon to the comen weale. For the  
prynce or gouernoure in as moche as he  
heareth a publyke persone & is a comen  
offycer, he maye safely not hurtyng the  
naturall sone and reuerence, whiche he  
oweth vnto his father, make answere  
to his father on this wyse / in this thyng  
I wyll not take you, or regarde you, as  
my father / I wyll more regarde the pro  
fyte of the comen welth / the gouernaun  
ce wherof I haue taken vpon me, then  
I wyll regarde the pryuate auctoritie  
c.i. of my



A ferman made  
of my father: Here is peramenture a mā  
hauyngē wyfe & chyldren at home, and  
his mother comaūdeth hym to go in pyl  
grymage to saynt James in Eſpofet  
la, because ſhe hath made ſuche a boūde  
or promeſſe ſette hym ſay to his mother.  
In other thynges I wyll take you and  
obey you as my mother: but in this thi  
ng I muſt obey god, whiche comaū  
deth me to prouyde & ſe vnto my wyfe &  
chyldren. For whose cauſe it is well don  
and accordynge to godes comaūdemēt,  
that a man do alſo forſake his father or  
mother / and theſe thynges we haue ſpo  
ken as touchynge to the lyterall ſenſe of  
the goſpell / but for as moche as our lord  
hathe turned the water of the Unſancty  
la we into the beſte wyne, it is ryght &  
accordynge or mete that we alſo do get  
out ſome more pryue and hydde ſenſe or  
meanynge / It was no great thyng &  
a yonge wenche was ioyned to a huſ  
bande in matrymonye. But it is a ve  
ry great myſtery, & to be honoured euen  
of the Angelicall ſpirites, that the ſpyry  
te that

te that is to wytte the sone of god is ioy-  
 ned with & fleshe of man, that is to say:  
 the nature of god with & nature of man  
 for the sone of god toke vnto hym our  
 nature / & by a metuaylous glue it was  
 brought to passe & the same person was  
 bothe god & man. There was present in  
 the same our lord Jesu at this same spy-  
 rytuall maryage bothe the spouse & the  
 spouses / there was present in that spyr-  
 ituall brydale & feaste that blyssed wom-  
 be, in whiche that wonderfull and un-  
 speccable maryage, was celebrated & ma-  
 de / in whiche wombe, as in the worke-  
 house of the holy ghost that Gyaunt of  
 the substauces, was formed / whiche  
 shalde daynquyshe depresse and subdue  
 all the tyannye of Satan. There is al-  
 so another mysterye of the sayd marya-  
 ge / the sone of god feruentlye loued the  
 churche whiche he hathe purgfyed with  
 his owne bloode, to the intent & he myght  
 haue her a Spouses mete and accordyn **Ephes.**  
 for hym selfe, hauynge no maner demer- **5.**  
 ite, or spotte, neyther any wryncke in her **Nota.**

A sermon made

Ezech.  
44.

atall/and for þe loue of this spouses this  
meruaylous and wonderfull woman de  
scended from heuen & cam into the wom  
be of a Virgyn, from whense beyng clo  
thed with the robe or Vesture of our fles  
she came forth, as a spouse or brydegro  
me from his bryde chambre. This wom  
be of þe Virgyn was certeynly, that yate  
whiche Ezechyell sawe towarde the ry  
synge of the sonne/out of þe whiche yate  
there arose or spronge the lychte Jesus  
chryste to men syttyng in darkenes, & in  
the shadowe of deth/whiche yate remay  
ned styll closed or shytted to þe prynce the  
sonne of god enterynge in & also brought  
forth to vs the same prynce clothed in  
the body of man, as i his weddyng gar  
ment, the scale or closure of her chastyte  
beyng vnshutte / he then after he was  
come forth of this chambre / wedded a  
newe spouses the church/ he maryed her  
saupinge no dowry or rychesse/ he mary  
ed her beyng in captynyte / he maryed  
her beyng fylthy & contaminate. But  
for thus deformed and full of spots, he  
saith



hath purg'd with the bath of his most  
 precious blode he hath raunfomed her be-  
 ynge prysouer with his owne precyous  
 deth/and her beynge bare and naked he  
 hath plentifully enryched with spyrta;  
 all gyftes & Vertues. The soule of eue-  
 ry one of vs moste dearely beloued bre-  
 thren, is the spouses of Chryste we haue  
 ben raunfomed and bought with an ex-  
 ceedynge great pryce, from the thraldom;  
 of the deuyll, lette vs not nowe wyful-  
 ly falle agayne into his seruytude and  
 bondage. We haue ben freely wasshed  
 from sylth, let vs not nowe lyke swyne  
 retorne agayne vnto the soyle or myre  
 of vyces and synnes / We haue ones re-  
 ceuyed the doctryne of the gospell, & we  
 haue dronke in the moste swete spyrte  
 of Iesu: lette vs not nowe beynge vn-  
 kynde to hym for his so great lyberalte  
 & charite vs, retorne agayne to the abys-  
 sette the deuyll, but contynuyng in the  
 fayth & promysse made at the receyving  
 of baptysme, by which promysse we haue  
 waunfomed the deuyll and all his pow-

A sermon made

pes/ let vs alwayes haue in remembrance,  
 1 Cor. 12 that we were sponſed to one husband  
 be, that we shulde kepe our selues a chaste  
 1 Cor. 12 virgin to our spouse Ehyſte/ & lette  
 vs not ſuffre our ſenſes to be corrupted  
 by the wylkynes and craſte of y<sup>e</sup> ſerpent,  
 from the ſymplycyte whiche is in ehyſte  
 Jeſu/ Ehyſte is a Jalous loue, & not  
 without good cauſe whiche dyd gette o<sup>r</sup>  
 wyne and ſet at lybertie his ſponſes to  
 hym ſelfe/ ſo dearely lette vs giue dyly  
 gence that we maye be preſent alwayes  
 at this ſpyrytuall weddinge of marya  
 ge, lette vs by vnſayned fayth, by pu  
 re and perſyte charyte cōtinue and aby  
 de in the embrasynges of our ſpouſe, let  
 vs that be braunches, abyde and conty  
 nue in the vyne tree/ lette vs whiche be  
 1 Cor. 12 the members, o<sup>r</sup> lymmes abyde in the bo  
 dy, that by the ſpyryte whiche gluet<sup>h</sup> o<sup>r</sup>  
 Jo. 17 ſoudereth all thynges togyther: we may  
 be made ſo one with hym: as he is al one  
 with his father, let the ſynagoge of the  
 Jewes drynke they<sup>r</sup> owne colde & un  
 ſauery Water whiche hath loſte her ſpon  
 ſe/ he

Je / he drynke this water wher so euer  
 he be that putteth his trust and hope of  
 helpe and saluacyon in cerymonyes, in  
 outwarde thynges in the power or strenght  
 of man. Lette vs sittyng at the ta-  
 ble of our spouse be made dronken with  
 the spiritual wyne of the doctrine wher  
 the spouse hath largely & plentifully  
 bypoured forth vnto vs / let vs be ma-  
 de fatte with the pretyous body of hym  
 and with the portion or drynke of his pre-  
 cyous bloode. let vs alwayes haue you-  
 ge as touchyng our inwarde man, all  
 though our outwarde man do decay &  
 fall away. They which be not yet ap-  
 able to be fedde with stronge and sub-  
 stācyall meate as to be nourished with  
 mylke vntyll thus they be growen to  
 strenght that they be mete to receyue this  
 drynke & this meate / that thyng which  
 Paul (is not the fyrste whiche is spiry- 1 Cor.  
 tuall / but that whiche is carnall. 17.  
 We had a carnall labe whiche the wret-  
 ched men do cleue vnto, and wyll not  
 yet leue it, vnto vs which by receyving  
 ge the



## A sermon made

ye the spiryte of Chryste are made spiry  
tnall: it is a great shame to be alwayes  
infantes or babes, & to sucke mylke, but  
it is a moche more shame after that we  
haue tasted of the Wyne of heuently doc  
tryne, to retorne agayne to the water of  
the Jewes, it is the propertye of other  
men fyrste to sette before theyr gastes the  
beste wyne / and afterwarde that whic  
he is worse, that is, to fall from better  
to worse thyngs / But chryste hath chan  
ged this order to the contrarpe, whiche  
kept the beste wyne behynde and sette it  
forth laste to teache vs that we shuld al  
wayes profyte or goo forwarde from  
weake thynges to more stronge and sub  
stancyall thynges / lette vs pray and be  
seche the lorde that he wyll gyue to his  
sponser moste plente full fecundite, that  
is to say: that the seede of the gospell may  
moste largely be spred abroad / and that  
dayly there maye be borne quicke yssue  
or chyldren / fyllynge the howse of god,  
for through our vyces and synnes / we  
se it brought to passe, that now the ty  
mytes

mytes of the Church be brought into so  
 narrowe roome, and that also amonge  
 these whiche professen the name of the  
 Church: so fewe be whome the spouse  
 doth recognyse to be his/one of vs doth  
 blame another/the prynces or gouer-  
 nours, the laye men with the preestes/  
 why doo we not rather with agreeable  
 myndes go aboute eche man to amende  
 his owne selfe: then to rebuke another  
 mans tye: yf we wyl do so, by this mea-  
 ne the spouses of Christ shall flouresce  
 and prospere, by this meane the brydale  
 feast shall waue merye and cherefull/  
 Pauseth/you men that are married **Ephes.**  
 loue your wyues, as Christ loued the **5.**  
 Church and let no man hate his owne  
 flesshe, but sette hym nourshe and che-  
 rysshe it. geyng honoure to the more  
 weake vessell, lyke wyse as christ hath  
 suffered and doth suffre his spouses, for **1. Pe. 3**  
 geyng her synnes and alwayes draw-  
 yng her vnto better thynges, lyke-  
 wyse the wyues agayne on theyr par-  
 tes, ac-

A sermon made

tes, accordyng to the doctryne of the A:  
**Col. 3.** possiblette theym be subiecte and obedy:  
ent, so as is mete and conuenient in the  
Loide, and lette there be suche tempera:  
ture of auctorytie and of obsequy or ser:  
uyce betwene theym that the Unlawfull  
**2. Pe. 3** man maye be saued / By the faythfull or  
chrysten woman, and that the Unchry:  
stened woman may be sanctyfied by a  
chrysten man her husband. And I wol:  
de wysshe that all men and women shul:  
de so come togyther ofte vnto the pray:  
syng of the blyssed Virgyne Marie, yf  
by the gyfte of the sone, and the exam:  
ple of the mother, euery one of them my:  
ghte retorne home better then he came, &  
myght mynysshe somwhat of theyr vy:  
ces and make some encrease & augmen:  
tacyon of Vertues / suche worshyppynge  
It is wherwith the most blyssed Virgyn  
Marie is pleased, suche also her Sone lo:  
ueth and reioyseth in. To whome with  
the Father and the holy ghost be glory &  
praysse without ende. Amen.

¶ Laus deo.

Here



# **¶ Here endeth**

a sermon made: by the famous  
Docto<sup>r</sup> Erasmus of  
Roterodame.

¶ Imprinted by me Robert Wyer/  
dwelling at the sygne of saynt  
Joh<sup>n</sup> euangelyste/in saynt  
Mattyne parysshe/beside  
Charynge crosse/in the  
bysshop of Norwyt<sup>e</sup>  
che rentes.

¶ Cum p<sup>r</sup>iuilegio regali.



ROBERT & WYER



